A BRIEF CENSVRE vppon two bookes *WRITTEN IN ANSWERE* to M. Edmonde Campions offer of disputation.

Deuter. capit. 5. ver. 5.
Yow feared the fyre, and therfore yow ascended not vp the mountayne.

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1581.
WITH PRIVILEGE.

A Breefe Cenſure vppon two bookes writen in anſwere to M. Ed. Campions offer of diſputation.

THERE Came to my handes two bookes of late, in anſwere of Maſt. Edmonde Campion his offer of diſputation: The one wꝛyten by M. Hamner, the other by M. Charke. Of both which, vnder cꝛrection, I meane to geue my ſhoꝛte Cenſure, vntill ſuch time, as ether he, to whom the matter appartayneth, oꝛ ſome other, doe make moꝛe large and learned reply. Aduertiſing notwithſtanding the Reader, that in myne opinion, this offer of M. Campion, and ſo many other as haue bene made, required not ſo much anſwering in wꝛyting, but ſhoꝛter tryall in diſputation. But yet ſeeing there can be had nothing from them but woꝛdes: I wil

eramine a litle, what they say at least to the matter.

The effecte of M. Hanmers booke.

Meredith Hanmer answereth moze quietly, playnly, and moze gwd felow like excepting a foule lye oz two, wher- of I must tel him whē place serueth. Ye offereth also liberally foz his part dis- putation, who notwithstanding is not lyke to be one of the disputers, if the matter should come to that passe. Ye had gathered some notes out of Slei- dan, Kemnitius, and frier Bale against the Pope, and in dirision of the Catho- lique religion, which he struggleth to vtter in dyuers places, without occasi- on geuen. Ye oppugneth færsly e and confirmeth diuers things, nether sayed, noz denyed, noz thought of, by M. Cam- pion. Ye frameth to him selfe an aduer- sarye in the aire, and manfully fighteth and assaulteth the same. Finallye, his boke seemeth to very litle purpose, but onely to spzead abzode the copies of the others resonable offer, which was some labour befoze, to wzyte out to so many handes as desired it.

William

William Charke dealeth moze sut-
telly: foz he repozteth the Chalenge on-
lye foz his purpose, and that also some
times falsified, except it came cozruptly
to his handes. He vttereth also much
moze malice, by dzawing euery thing
to disloyaltye and rebellion, which is
donne by the Catholiques, foz consci-
ence and religion. He flattereth the
higher states, which can pleasure him,
palpably. He wearieth his hearer with
the infinite repetition of the wozne out
tearmes, of Pope and Poperye. He
exceedethe in inuention of rayletyue
speach. He vndertaketh al manner of
lyes without blushing, and ventureth
vppon anye assertion what so euer, foz
the bzinginge of the Iesuites in discre-
dite with the Reader.

The effecte of M. Charke his booke.

Vpon this answere therefoze of
Master Charke, I meane to enlarge
my selfe a litle, in bzotherlye charitie,
not omittinge to remember also the o-
ther, where occasion shalbe geuen. And
foz the restrayning of Master Charkes
rouinge to some certayne poyntes,

I meane to consider first of that which he vttereth touching the Societie of Iesuites. Secondly, touching the man whom he aunswereth. Thirdly, touching the matter or demaunde propounded. Lastlye, touchinge the Apostata brought in, for the defacing of Iesuits and the Catholique religion.

Towching the Societie.

The first part.

MAISTER Charke imployethe all his power, and laboureth paynfully, to bring in defiance the order of Iesuites, containing most notable, learned, and vertuous men. For the which purpose he vseth dyuers meanes, and first his ordinarie waye of rayling, by calling them. A blasphemous secte, new and detestable Iesuites, a weake & sham full order, Scorpions, Heretiques, Iebusites, poisoned spyders, wicked monkish fryers, and fryerly monkes, scoutes to rebellion, frogges and caterpillers of Egipt, absurde and blasphemous Doctors, bellowes to kindle persecution, of beg-

beggerly eſtate, traytours, ſwarmes of graſhoppers, noyſome beaſtes. To whom M. Hanmer addeth. That they are the broode of a cryppled ſouldiour, and of the lowſieſt order of al. Al which I let paſſe without aunſwering, for that it proueth nothing but one, which is, that they lack Chriſtian and honeſt modeſtie, which abuſe ſo much ſoe manye good men, whoſe wiſdome learning and honeſtie of lyfe, is better knowen to the world, then anye ſuch raylers can be credited to the contrarye. Marye I cannot let paſſe to tell M. Charke, that to call them A blaſphemous ſect, ſeemeth not onlye lewd, but alſo vnlearned. And as for their blaſphemies they come to be examined after: but how they maye be termed A Secte, I cannot ſee. For if liuing more ſtraitlye then the common ſorte, in apparel, dyet, or order of lyfe, doe make a Secte: then not onlye Ieſuites, but Elias, Elizeus, Daniel and Iohn Baptiſt, are alſo to be called ſectaries, for that they are reported in the Scripture

Ieſuites noe Secte.

1. Reg. 17. 4. Reg. 1. 4. Dan. 1. Marc. 1.

haue lead a different and moze ſtrayte lyfe in thoſe poyntes, then the cõmon ſoꝛte, and yet are commended foꝛ the ſame. But if Sectaries are only made (as in dæd they are) by cutting them ſelues of, in opinion of religion from the generall bodye of the Catholique Church, as bꝛanches from the trée, and by houlding a ſeueral fayth in religion to them ſelues: then can not Jeſuites (by your owen confeſſion) be any ſecte, who differ not one iote in opinion of religion, from the vniuerſal Catholique Church, but as you ſaye, defend euery litle poynt of the ſame, be it neuer ſoe vntrue oꝛ abſurd in your ſight. Wherfoꝛe, vnlearnedly you cal them a ſecte, as alſo vnſæmly you ſcofe at their nãe of Jeſuites, which they chaleng not to them ſelues, noꝛ euer vſe it, in their wꝛitinges oꝛ ſpæche, but only naming them ſelues a Societie, dedicated peculierly to the honouring of the name of Jeſus, by pꝛeaching the ſame in all places of the woꝛld, without any reward, and with what danger bodely ſoeuer.

The name of Jeſuites.

Secondly

Secondly you ſeeke to deface the Societie by contemptuous deprauing of al religious men: calling them, Baſe and beggerlye monkes and fryers, popiſhe orders, and the like: wherin you folow the oulde heretiques of the primatiue Church, whoſe propertie hath bene frō time to time, to hate and deprаue thoſe kind of men aboue al others, as S. Auſten teſtifieth of the Manachies, and Rufinus of the Arians. And Petilian the Donatiſt folowing the ſame ſpirit ſcoffed at S. Auſten for being a fryer, as S. Auſten him ſelfe writeth in theſe wordes. After this, Petilian proceeded on with his ſlanderous mouth, to ſpeak euill of monaſteries, and of monkes, blaming me alſo for that I had ſet forth this kinde of lyfe, the which lyfe ether he knoweth not, what it meaneth, or elſe fayneth him ſelfe not to knowe it, though it be notorious to all the world. S. Auſten ſayth this kinde of lyfe (of Monkes and Fryers and other religious men) was notorious and knowen to the world in his tyme, both in re-

In pſal. 132.

lib. 11. hiſt. ca. 3.

Li. 3. con. lit. Petil. ca. 40.

in respect of the famous men, that had liued in the same, as Anthonie, Paule, Hilarion, Basill, Nazianzen, Martin him selfe & others: as also of the infinit bookes and treatises which holye Fathers of the Primatiue Churche had written in defence and comendation of that kind of lyfe, as Athanasius in the lyfe of S. Anthonie the Abbote, besides a peculier treatise intituled An exhortation to monkes or to monastical lyfe. S. Basil also wrot a great volume intuled, Constitutions or lawes for monkes, besides diuers other treatises of that argument written both by him selfe and by Gregorie Nazianzen. S. Chrisostom hath fouer homilies extant in cõmendation of the life of monkes, & two whole bookes of the comparison betwixt the monke and the King, wher in he preferreth the lyfe of the monke, before that of the Kinge. Also he wrote a booke against you M. Charke, intituled Against the blamers of Monkes and monastical lyfe. Johãnes Cassianus a lytle after wrote 12. bookes inti-

Bookes written in the cõmendation of monkes and fryers.

intituled, Of the lawes and ordinances of monkes. Seuerus Sulpitius wrote a dialogue contayning the notable conuersation of the Esterly monkes with Saynt Martin Abbot of eyghtie monkes. And finally Saynt Austen, (for I will come no lower) hath written manye treatises of monkes, commending highly that excellent kinde of life, and defending it against the detractions of heretiques. Let anye man read his hundred thirty seuen Epistle, whereof the tytle is, That for a few euill monkes we should not infame al monkes. In which Epistle hee shall see all the slaunderous arguments of all heretiques, against this kinde of men, answered. Wherfore M. Charke and his felowes in condemning and deprauing the lyues of monkes and fryers, folowe their auncestours, and make warre with all the Sayntes of Christe his holye Church, who haue soe much reuerenced and commended the sayde lyfe. In lyke manner bye callynge them

them soe often Base and Beggerly, he sheweth what spirite he is of, that is, farr differing from the spirit of Christ, whose voluntarie pouertie is noted in the scripture, and the same most highly cõmended by him, to al his folowers.

Luc.9. Ioh.12. Math.19.

Thirdlye, you endeuor to bring the Iesuites in contempt, by their obscure conception (as you terme it) from one Loyolas a Spaniard and had not their full creation and commission vntill about thirtye yeares paste, from Pope Paulus quartus, wherein you erre: for it was from Paulus tertius, the third Pope before Paulus quartus, and the thyrd Pope after Leo decimus, in whose time Luther began. Soe that there is not much difference, betwirte Iesuites and Protestants, in there antiquitie of name, marye in matter very great: for the Protestants faith and beleefe began at that time: but the Iesuites, followinge with humilitie the fayth which they found in the Catholicke Church, onelye began a strayter kinde of lyfe in manners and behauiour,

our, then the common sorte of people vsed: for reformynge of whose vices, they dedicated them selues to God, and to al kinde of labor, paynes, trauaile, and peril, with abandoninge al worldly pleasures, and al possibilitie of preferment in the same, so farre fourth, as none of that Societie hath or may take, any spiritual or temporal liuings or commodities what so euer, though dyuers greate Princes haue pressed them often times with the same, but of frée cost they preach and teach in al places where they are sent, with al humilitie of spirite, and without intermeddling with matters of estate, as shalbe shewed more hereafter. Wherefore M. Charke offereth them the greater wrõg in charginge them with the contrarye.

The true lyfe of Iesuites.

And M. Hanmers impudencie is the more to be wondered at, who blusheth not to put in print so notorious an vntrueth, in the sight of al the world, and to repeate, vrge, and amplifie the same so often in his booke, sayinge, that one Theatinus a Iesuite hypocritically got to be

M. Hanmers notorious lye.

Vide Iaco. Payuam li. 1. de ortho. explicat.

to be Cardinall and Pope, meaninge thereby Paulus quartus, called before Johannes Petrus Caraffa of the order of Theatines, and not of Iesuites, which al the world knoweth to be two seuerall and distincte orders of religion. And therefore M. Hanmer with fryer Bale whom he cyteth in the margent, may be ashamed of soe false a slander, both towardes the man, and also the religion.

But because M. Charke obiecteth against the Iesuites, their first father Loyolas, whom contemptuouslye he calleth a souldier: And M. Hanmer, a crippled souldier, which lyued in the same time with fryer Luther, Progenitor of the Protestantes: Let vs consider in two or three wordes, the difference betwixt these two men, whereby it may appeare, which of them had the better spirit, and whether of them may more iustely geue credit and commendation to their followers. The lyues of them both, are extant, wryten by men of their owne times, which knew them and

and liued with them, and therefore I shal easely discharge my credit, for that which I shal out of these wryters, report of them.

Ignatius de Loyola, was a gentleman of a Noble house in Spayne, which yet remayneth, who being cheefe captayne of Pompeiopolis, and defending it, against the frenchmen in the yeare 1536 was hurte and taken prisoner by the same. But afterward beinge perfectly healed, and curteously restored to libertie agayne, and now in great possibilitie of honour and preferrmente in his countrye, resolued him selfe, to serue God onelye for the time to come, and to take paynes for the gayning of Heauen. Wherupon leauing al his frends, and distributinge al that he had to the poore: stale away from the Courte, and betoke himselfe to a maruelous straite lyfe, and after he had with contynuall labour of manye yeares, gotten learninge, and gayened manye soules from sinne, vnto vertue, and from the Deuill vnto Allmyghtye God, by his

Ignatius the beginner of the Iesuites.

Vide Iaco. Payuam li. 1. orthodo. explicat. & Pet. Maffeum in vita Ignatij de Loyola.

by his example of auster lyfe and godly persuasions: there adioyned them selues vnto him, nyne other of diuers nations in the Vniuersitie of Paris, to the like trauelsome lyfe for gayning of soules. Which kinde of lyfe was afterward (after diuers examinations and probations of their spirit and purpose) alowed and confirmed by Pope Paulus tertius, and soe consequently (dyuers worthye men leauing the worlde and taking vppon them that order of lyfe) was made a distincte order of religious men, in the which this Ignatius bothe liued and dyed with singuler example of al humilytie, vertue and holynes, but espetially in zeale of gayninge of soules and recalling men from sinne, and his posteritie after him hath by imitatiõ of the same vertues, brought forth infinit frute vnto the world.

Luther beginner of the new Ghospel.

Martin Luther, walking in his youth in a certayne medowe, was stroken with a thunderboult, and therupon sodaynlye for very feare made him selfe an Austen fryer, where after in the

the Abbaye of Erfoꝛd, ſeruinge in the Church vpon the third ſunday in Lent, when the ghoſpel was read of the deafe and dumme deuil thꝛowē out by Chꝛiſt, he ſodenly fel doune on the pauemente, and the deuil cried hoꝛriblye out of his mouthe ſayinge: I am not , I am not dūme, I wil ſpeake yet vnto the world. After this, vpon a certayne emulation and contention, betwirt him and the fryers of S. Dominiks oꝛder, he lefte his religion, caſt alway his habite, bꝛoke his vowes, married a nonne, and by litle and litle began to pꝛeache ſtraunge new doctrines, eſpeciallye tending to al libertie and carnalitie, as foꝛ example ſaying. Vide Ioan. Cocle. in vi. Lutheri. & Lindā. li. de fug. ido. ca. 8, & 9.

There is no Sinne but incredulitie: nether can a man damne him ſelfe, doe what miſchefe he can, except he wil refuſe to beleeue. In his booke de capti. Babil. cap. de baptiſ. Luthers doctrine.

The ten commaundementes appertayne nothing vnto vs. Serm. de Moyſ.

It is a falſe opinion, and to be aboliſhed, that there are foure ghoſpels. For

the ghoſpel of Iohn is the onelye fayre true and principal ghoſpel. In prefa. ad nouum Teſtam. **And this he ſayed, becauſe the other three Ghoſpels ſpake too much of good woorks.**

If anye woman can not, or wil not proue by order of law, the inſufficiencie of her huſband: let her requeſt at his handes a dyuorſe, or els by his conſent, let her lye priuilye with his brother, or with ſome other man. Lib. de matri. in epithal. ſuper 1. Cor. 7.

If the wife wil not come, let the maid come. Serm. de matrim.

Matrimonie is much more excellent, then virginitie. Li. de vot. euang.

Chriſt and S. Paule did not counſaile, but diſſuade virginitie vnto Chriſtians. Lib. de vot. monaſt.

It is as neceſſarie for euerye man to haue a wife, as it is, to eate, drinke, or ſleepe. Li. de vo. coniu. & in aſſer. art. 16.

Al Chriſtians, are as holy and as iuſt as the mother of God, and as the Apoſtles were. Serm. de Trin, de B. Maria & com. ep. 1. Pet.

I leaue

I leaue other infinit beastly doctrines which he taught, for the inuentiõ wherof, he had much conference with the deuil him selfe, whom Bishoppe Lindan, and dyuers others wryte, to haue bene séene talke bodyly with him, by men of very great credit. And Luther himselfe confesseth in his workes, that he had often and familier speache with him, and that he was first moued by him to wryte agaynst the Masse, in the yeare 1534. He also discrybeth his voyce sayinge, that it was so terrible, huge, and dreadfull, that he was lyke to dye dyuers times, after the nightes conference with him: And that dyuers men were slayne by such conferences. Notwithstanding it was his chaunce to escape, albeit (as he sayeth) he did eate more then a bushell of salte together with this deuil. But yet neuertheless he was deceaued in the ende, as al men are that deale with such Marchantes. For Luther going one night drunke to bed, (as Hosius wryteth) was founde there the next day deade, slayne (as i s

Lib. de fug. idolis. ca. 8. Li. de miss. angul. pag. 228. to. 7. & li. de missa. priua.

Hoss. li. 1. de heref. Claudi. de Sanct. li. de reb. eucha. Lindã. li. de fug. id. ca. 8.

thought) by this his familier deuil. For he was a pitifull creature to loke on, (as Saincles describeth) al blacke, with his tonge lying out, as a man strangu-led. And this was the end of Luther af-ter almost thirtye yeres lyuinge, in all kynde of sensualitie, pryde, and dissen-tion, not onelye with the Catholique Church, but also with his owne brode and offspring Carolostadius, Oecolam-padius, Bucer, and Zuinglius parents of the Protestantes religion, whom he persecuted, cursed, and condemned, to the very pitt of hel, for damned Here-tickes, as yet appeareth in his bokes writen agaynst them. Wherefore whe-ther the Protestantes, or the Iesuites, may be more ashamed of their first fa-ther, let the indifferent Reader iudge. There is the lyke lyfe or worse, wryt-ten of Caluin by a french man that ly-ued with him, of the same religion at that time, and was translated into En-glishe by a countrye man of ours, and had bene put in print ere this, had not my L. of London by an euil chance got-

Luth. ep. ad Argenti. & epist. ad Io. Har. Bucer. ep. ad Luth.

ten

ten the copye into his handes.

Fourthly you wil nedes bringe the Iesuites in discredit by certayne blasphemous doctrines, which you say they hold, in a booke written by common consent, called Censura Colonienſis: out of the which you haue, for examples sake, put downe thirtine blaſphemies, in their owne very wordes (as you saye) noting the leafe, and adding the cleane contrarye doctrine out of the worde of God: And that men ſhould knowe that you deale playnely, and bring their very words, and no ſillable of your owne you haue put their sayinges doune, in a differēt romane letter. But M. Charke in brotherly charitie, let me reaſon the matter a litle with you: Are you not aſhamed of this falſhode? did you not thincke that this your booke might be examined by ſome man or other? in deed you haue al the Printes to your ſelfe, and your ſearchers are ſo watchful, as nothing can paſſe their handes, to the diſcouering of your doinges, and therefore you may both saye and print what

you wil: And our eares may wel burne on this side the sea, and our harts rew, at the shameles vntruethes which we heare and sée vttered there amongste you dayly: but we can not remedie it, and this that I wryte now, I make account, it may as wel perishe as dyuers things of greater importãce haue done heretofore. But suerly me thincketh a wise man that had care of his soule, might sée the lighte at a litle hole, and descrye the conclusion by a few premisses. If you in so short a pamphlet, vtter so many, so manifest, so inexcusable vntruethes, as I wil now shewe, which notwithstanding you might reasonably doubt leste perhapps they might be disclosed: what wil you, and your felowes dare auouch in your sermons, spéeches, and discourses, which you are sure shal neuer come to the examination? But now let vs consider these wicked blasphemies of the Iesuites: with whom, if you haue dealt truelye and honestlye, thẽ let al be beléeued which you speake dayly of vs: if you haue done otherwise

then

then the same malice which droue you to abuse your selfe towards them, may also iustelye be suspected in the reste of your doinges and sayings towards vs.

1. First therefore you reporte the Iesuites to say: It is not sinne, what so euer is agaynst the word of God. Censura Colon. leaf. 44. These wordes are guilefully reported, pæced and culled out for your purpose of a large discourse, and yet most true in their sense. The occasion whereof was this. One Wonhemius a Lutherã against whose Catechisme this Censure of Colẽ was made, would nèds proue Concupiscẽce remayninge after Baptisme, to be a damnable mortal sinne, albeit no consent of harte were geuẽ vnto the same, and for proofe of the same, he brought in this definitiõ of sinne: Sinne is what so euer repugneth to the law of God. The which definition, the Censure of Colen affirmeth not to be in al respects perfecte, but that dyuers wordes should be added to the same: as for example, in stæde of that he sayeth (Sinne is what

A definition of Sinne.

soeuer &c.) he should haue sayed (Sinne is an action) for that there be dyuers things which repugne against the law of God, as euil men, euil lawes, the deuils, and the lyke, which notwithstandinge are not properlye sinnes, for that they are not actions. Secondlye he should haue sayed not onely (Sinne is an action) but (Sinne is a humane or reasonable action) for if a mad man, a fole, or a beast, should commit an acte prohibited by Gods lawe (as for example kill a man) it were properly no sinne. Thirdly he should haue added (voluntarie) for if a man should doe a noughtie acte against his will, as the virgins which were rauished by violence in the Primatiue Church did, it were no sinne. Lastly, he should haue added (done wittingly) for although Iacob laye with Lya which was not his wife, yet because he knew it not, but thought her to be Rachel his wyfe, he sinned not. Soe that the perfect definition of sinne, is not that which Monhemius did put down and the Pro-

Gen. 29.

test-

testantes folow: but rather that which Iesuites together with S. Austen and other learned Fathers haue set doune, to wit. Sinne is a humane acte voluntarilye and wittingly commited against the law of God. And this is to be vnderstod of actual sinne properly. Aug. li. 3. de lib. arb. cap. 19.

But now how doth M. Charke ouerthrow this doctrine, forsoth thus. Contrarye to this (saythe he) is the woord of God 1. Iohn 3. the transgression of the lawe is sinne. You seeme to haue made a vowe M. Charke not to deale playnlye in anye one thing. Can you not aledge one litle sentence without falsifyinge? The wordes of S. Iohn are these. Euerie one that sinneth committeth iniquitie, and sinne is iniquitie. (Or as you will perhapps seeme to enforce it out of the greeke worde (Anomia): Sinne is transgression of the law. But why haue you fraudulently turned it backward? you knew well the force of transposition out of Sophistrie that it changeth all the meaning of the sentence. For if I saye, Euerie man is a

Transposition in alledginge of Scripture.

liuing

liuing creature, it is true: but if I turne it backward and saye: Euerie lyuinge crature is a man, it is false. Soe these wordes, as S. Iohn vttereth them are most true, Euerie sinne is iniquitie or transgression of the law: but as you vtter them, they are false, to wit, That euerie iniquitie or transgression of the lawe, be it neuer soe little, or donne without ether consent or knowledge, or by a madd mā, or brute beast, should be properlye a mortal sinne. Soe that this firste blasphemye of the Iesuites commeth not to be soe haynous as you would make it, but rather to confound your ignorance which vnderstand not soe clēre doctrine, but huddle vp matters as M. Campion telleth you: alsoe to note your vntruthe in misreporting their wordes, and the Scriptures against them. And of this first depend the other two that folow.

Concupiscence noe synne.

2. You report the Iesuites to saye: Concupiscence remayning in the regenerate, although it be against the law of God, yet is it not sinne properlye in it selfe

selfe or of his owne nature. Cens. fol. 38.
You wil néedes helpe the Iesuites out, with that which maketh for your purpose. Wher finde you in them, the wordes (Although it be against the lawe of God:) They saye, that albeit this Concupiscence doe sturre or moue a man some times to doe things whiche are repugnant to the lawe of God: yet if no consent of harte be yelded vnto it, it reacheth not to the nature of a mortal sinne worthye of eternal damnation. And albeit S. Paul doe some times cal it sinne: yet meaneth he not properlye but by a figure, wherby the name of the cause is often tymes atributed to the effect: as the latine spéeche, is called the latine Tongue, because spéeche is the effect of the tongue. Soe Concupiscence being the effect of originall sinne, is called some times sinne, but not properly, but only figuratiuely, as also S. Paul calleth Christ him selfe, Sinne, because he was the sacrifice for sinne. And all this is S. Austen his note, whose playne words in the same place are: Rom. 7. Rom. 8.

Li.de Nup. & conc. ca. 23.& 25. & li.1.con. ep. 2.Pelag.ca. 13.et.li.1.Re tract.ca.15.

are: Concupiſcence is not ſinne in the regenerate, if conſẽt be not yelded vnto her for the accompliſhing of vnlawfull woorkes. The ſame teacheth not only S. Auguſtine in dyuers other places, but alſo all other Fathers of the Primatiue Church, as Nazianzenus orat. de S. Lana. Pacianus orat. de bap. Clemens Alexandrinus Li.1.Pedago.cap.6. Cyprian ſer. de. lot. pedũ et Li.2. ep. 2. Ambro. Li. 1. de vocat. gentiũ. capit.5. Soe that al theſe good Fathers are partakers with the Ieſuites of this blaſphemie which you enforce vppon them. But how doe you proue it to be blaſphemie? marie becauſe Chriſt ſaythe:

Math.5.

Whoſoeuer ſhall ſee a woman to luſte after her, he hath alredye committed adulterie with her in his harte. But are you ſoe ignorant M. Charke, doe you not ſée that Chriſt by adding the woords (in his harte) meaneth onlye of him, which geueth conſent of harte to his luſte and concupiſcence, and would put it in execution if he had tyme and place and abilitie? but this is your common alleaging of Scripture.

3.

3. You repoꝛte the Jeſuites to ſaye. That the firſt motions of luſt, are without hurt of ſinne. Cenſ. 54. 89. It is moſt true and playne, as they deliuer it but you, by clipping their woꝛds, make euerie thing to ſæme a paradoꝛe. They ſaye, the firſt motions of luſte, if they come of natural inſtinct only, without anye cauſe geuen by vs, are no ſinnes, ſo longe as we geue no conſent of hart vnto them. And the reaſon is, becauſe it lyeth not in vs, (they being natural) to pꝛohibit them to come, no moꝛe then it dothe, to pꝛohibit our pulſe from beating. And therfoꝛe ſæing no ſinne can be cõmitted without our will and conſent of hart, (as I haue ſhewed befoꝛe) theſe firſt motions, can be no moꝛe ſinnes in vs, then they are in beaſtes, foꝛ the like reaſon. Nether is the tenthe commaundement, alleaged by you foꝛ the contꝛarie doctrine, to wit, Thou ſhalt not couet, anye waye repugnant to this. Foꝛ this commaundement foꝛbiddeth conſent to theſe motions, and not the verie motions which are not in our

First motions noe ſynne.

Exo. 20.

Deu.30.

oure power, as the Scripture it selfe signifieth when it saythe. This commaundement which I doe geue the this daye, is not aboue thee. And as S. Austen learnedlye prouethe out of an other place of scripture, wher this commaundement is expounded, to wit. Goe not after thy concupiscence. That is, consente not to them, or followe them not.

Li. de nupt et concupis. capit. 23.

Eccl.18.

All things not expressed in Scriptures.

4. You repoꝛte the Iesuites to say. The holye Scripture is a doctrine vnperfecte, maymed, lame, not contayning all thinges necessarie to fayth and saluation. Cen. fo. 220. You are twe shameles, M. Charke, in setting foꝛthe these, foꝛ the Iesuites woꝛdes. Lett anye man read the place, and he shall finde noe such thing, but rather in contꝛarie manner the holy Scripture with reuerente woꝛdes, moste highlye commended. Notwithstanding, they reprehend in that place, Monhemius, foꝛ sayinge, that nothing is to be receaued oꝛ beleued, but that whiche is expꝛesse founde in the Scripture. Foꝛ repꝛwfe

of

of which hereſie, they geue examples of manie thinges, which bothe ws and our aduerſaries alſo doe beleue, which neuertheleſe, are not ſet downe expreſſelye in the Scripturs, although perhaps deduced therof. As the perpetuall virginitye of our Ladye after her childebirth: two natures and two willes in Chriſte: the procédinge of the holye Ghoſt equally from the Father and the Sonne, with out generation: the vnion of the worde vnto the nature of mã, and not vnto the perſonne: That God the Father begat his Sonne, onlye by vnderſtanding him ſelfe: That infantes without reaſon ſhould be baptiſed: That the common Créede was made by the Apoſtles: The celebration of the Sondaye, in ſtead of the ſatterdaye: The celebration of Eaſter onlye vppon a Sonday: The foure Goſpels which we vſe to be the true Goſpels and not fayned or corrupted: That our epiſtle to the Romains, was wryten by S. Paule, and the other whiche is to be ſéene to the Laodycenſes, is fayned

Thinges beleeued whiche ar not in Scripture.

ned and not wrytten by him, seeinge notwithstanding Saynt Paule neuer mentioneth any epistle wryten by him selfe to the Romanes, but yet sayethe that he wrote one to the Laodicenses. Coloſ. 4. Al these things (I say) and many more, are beleeued by vs generallye, and yet none of them expreslye to be founde in scripture.

But how doe you now ouerthrowe this doctrine, and prowue it blasphemie, M. Charke? By a place of S. Paule: Al (the) scripture (is) geuen, by inspiration of God, (and) is profitable, to teach, to confute, to correcte, and to instructe in iustice, that the man of God maye be perfect, (and throughly) instructed to euery good worke. Obiection. 2. Timo. 3. Wherof you inferre, that the Scripture is sufficient to perfection, but how wrongefullye it shal now appeare. And first I let passe your ordinarie misusinge of scripture, by adding fiue wordes of your owne, in this litle sentence, to wit, (the, is, and, and, throughlie) which audacitie, if it were in translating of Aesops fables, it were tol-

tollerable, but in the holie Scriptures, where euerie worde muſt be taken as from the holie Ghoſte, it is impious. Secondlie this place maketh nothinge for your purpoſe: which I proue by two reaſons. The firſt is, becauſe S. Paule ſaieth not here, that the Scripture is ſufficient to perfection, but onelie, that it is profitable. Nowe you know, that a thinge maie be verie profitable, yea neceſſarie to an effecte, and yet not ſufficient to doe the ſame without all helpe: As meate is profitable and neceſſarie to maintaine life, and yet not ſufficiēt, without natural heat, clothes, and the like. The ſecond reaſon is, for that S. Paule ſignifieth in this place, that euerie parte, or canonicall booke of Scripture, is profitable to make a man perfecte: but yet we can not ſay, that euerie part or booke is ſufficient: for then, al other bookes of ſcripture beſids that, were ſuperfluous. And that S. Paule meaneth in this place, euerie ſeuerall canonicall booke or parte of Scripture, by the wordes (Omnis

Profitable.

Neceſſarye.

ſcriptura:) it is euident by that he vſeth the worde, Omnis, and not Tota, which two words how much they differ both in Græke and Latine, all Logiſioners know. For omns homo, ſignifieth, euerye man. And M. Charke him ſelfe, in this verye ſame ſentence, hath tranſlated, Omne opus bonum, Euerye good worke: And yet deceatefullye, hath he trãſlated Omnis ſcriprura, Al the ſcripture. As though S. Paule had mente onelye, that al the Scripture put together, is ſufficient to perfection: which ſenſe can not ſtand. Firſte, for that al the Scripture, at ſuch time as S. Paul wrote this, wanted dyuers impoztant partes, as the Ghoſpel of S. John, the Apocalips and ſome other, which were writen after, and conſequentlye ſhould haue bene ſuperfluous, if the other before, had bene ſufficient. Secondly, becauſe we lacke at this day, many parts of Scripture, which of likelihode were in S. Paules time. As the boke of Nathan the Prophet, with the volume of the Prophet Gad 1. Paralip. vlt. The boke

Parts of ſcripture loſte.

booke of Ahias Salonites, and the vision of Addo the Prophet 2. Paral. 9. Many of the Parables and verses of Salomon, for he wrote three thousande of the one, and fiue thousand of the other, 3. Reg. 4. Also the epistle of S. Paul to the Laodicēses Colos. 4. wherof it followeth in M. Charks owne sēse, that if al the Scripture put together, is onely sufficient to perfection: then our Scripture, now lacking dyuers partes of the same, is not sufficient. And so me thinkethe, M. Charke wresteth this place against him selfe.

5. You repoꝛte the Iesuites to saye: That the want of holy Scriptures must be supplyed, by peecing it out by traditions. Cens. fol. 220. This is coyne of the fourmer forge, all false and noe one such word to be found in al their booke. But yet as though they had sayed soe, you fight manfullye agaynſt this your owne sentence, sayinge in manner followinge: Contrarye to this is the lawe in Moyses. Thow shalte not adde to

Addinge to Scripture.

Deut. 4. Non addetis ad verbū &c,

the wordes which I ſpeake to thee, neither ſhalte thou take from them. But why do you breake the law M. Charke in reportinge the law? you haue hære added the ſinguler nũber in the Verbe, and the plural in the Noune, and haue taken awaye the numbers which the law geuer vſed, and changed the ſame at your owne pleaſure, and that for a purpoſe which I could geſſe at. But let al thinges be lawful vnto you: what maketh this law for your purpoſe? By your meaning the Apoſtles and Euangeliſtes did offend, in adding any thing beſids the law of Moyſes, which is abſurd. Nether did Moyſes in this place (forbiddinge to adde or take awaye) ſpeake of his wryten law (for he had not yet writen it) but of thoſe thinges which he deliuered them by worde of mouth at that time, the which he willed them to kæpe and obſerue wholly & and perfectly, without chaunging it by additiõ or diminutiõ, or by their owne corrupte gloſes, as noughtie men are wonte to doe: And this is the true meaning

ninge of that place, and not as you would haue it, that nothinge should be beléeued besides that which Moyses set doune: for a litle after Moyses him selfe commaundeth the Iewes to heare the Prophet which God should rayse after him, as himselfe, mening therby Christ. Deut. 18.

6 You report the Iesuites to saye: The holy Scripture is a nose of waxe. Cens. 117. God forgeue you, for abusing so much these learned men. Marie you take the waye to ouermatch both learninge and trueth too, if you may haue your desire. He that wil reade the place by you quoted, shal finde the Iesuites, vpon occasion geuen them, to say in effect thus: that before the rude and ignorante people, it is easie for a noughtye man, to wreste the scripture to what interpretation pleaseth him beste, for the flatteringe ether of Prince or people: euen as a man may frame a nose of ware what way, or to what forme, he liste. And wil you of this make them to saye, that the holye Scripture is a nose of ware: Christ is lykened to a

The Scripture may be wrested to an euill sence.

serpent, and yet is no serpent: Also to a
Nu.21. couetous Vserer, and yet is none: Ne-
Ioh.3. ther doth the Scripture cõmit blasphe-
mie in vsinge such similitudes. But
Math.25. how proue you (M. Charke) that the
Scripture maye not be wrested into
manye senses, before the rude people,
as a nose of ware maye be into manye
formes? Because it is contrarye (saye
Psal.18. you) vnto the wordes of Dauid: The
law of the Lorde is perfecte conuerting
soules. Suerly I would you might be
fæde cuẽ for the sauing of your credit
M. Charke, to alege one place, without
corruption. Doe you translate Lex do-
mini immaculata The Lawe of the
Lorde is perfecte in sense, soe that it
maye not be wrested to a wronge in-
terpretation? This is maruelous. Im-
maculata, signifieth in these countryes,
vnspotted, voyde of filthe, or dishe-
nestye, wherewith prophane writings
are often times defiled: But the Law
of God is deuoyde of all such thinges,
and therefore conuerteth soules, wher-
as other writinges, doe often times
corrupt

corrupt them: But that Immaculata can not be translated, perfecte in sense, it is euidente by this, that euerye sillable and worde in God his Lawe, is vnspotted, but yet not perfecte in sense, and much lesse so cleare, as it may not be peruerted to an euil meaning: wherby your fraudulente translation is discouered.

7. You reporte the Iesuites to saye: The readinge of the Scripture, is not onely not profitable, but manye wayes verye hurtefull to the Churche. Fol. 21. Did you thinke M. Charke, when you wrote this, that anye of these bookes whose leaues you cite, were to be had or sæne in Englande? I thinke noe, or els you are at a poynte, to make none accounte what you speake hereafter. The Iesuites haue not this, which you reporte here in their names. But onely they laye doune certayne waygh-tye reasons, whye the readynge of Scripture is not rashelye, and without verye greate consideration to

The readinge of Scripture.

to be permitted to the rude and ignorant people, which vnderstande it not, and therfore maye easely misconceaue the meaning therof, shewing also that al heresies from the beginning, haue bene founded vpon the misunderstanding of the Scripture, and yet this without al faulte of the worde of God, but by the ignorance or malyce of the misconsterer. As in like manner al sinnes arise by the misuse of the creatures of God, which creatures notwithstandinge are good in their owne natures, as the Apostle teacheth: and Christ him selfe is sayde to be an occasion of ruine vnto some, and yet without any faulte of his.

1. Tim. 4.
Luc. 2.

This is the Iesuites doctrine, the contrarie wherof I would see nowe, how M. Charke (according to his promise) will proue out of the cleere worde of God. Mary (saythe he) Christe delyuerethe a contrarie note. Math. 22. Yee erre not knowing the Scriptures, nor the power of God: whereof he would inferre, that all men must read

the

the Scriptures. A stronge argumente the circumstances considered: for first, the men to whome Christe spake these wordes, were noe ignorante people, but learned Saduces, which came prepared to pose Christe, about the resurrection. This appeareth by the subtile question which they put forthe, of seuen brethren which had al one wife, groũded vppon the lawe of Moyses, wherby they thought to ouerthrow the doctrine of resurrection. But Christe hauing heard their question, toulde them, that they erred, not vnderstanding the Scriptures touching that poynte of resurrection, which Scriptures he interpreted to them presentlye out of the iij. chapter of Exodus. Also he sayde, they erred, not vnderstanding the power of God, wherby he is able to rayse againe the selfe same bodye in nomber, whiche is dead, though it be vnpossible (as it is) in all natural reason. Soe that Christ spake not here to vnlearned men, nor of all Scriptures, nor of readinge, but of vnderstanding. What maketh therfore

Math, 22. Deut, 2.

fore this to your purpose M. Charke? forsothe as much as if you should reason thus: my Lorde Chaunceller sayd to certayne Doctors of the Arches, pleading a case vnskilfully before him: you erre, not vnderstandinge the common lawe in this case, nor the Princesse authoritie. Ergo, by these wordes he meanethe, that al the clownes of Englande, shall fall to readinge of the common lawe, albeit they vnderstand neuer a worde therof.

Faythe and woorkes.

8. You reporte the Iesuites to saye: That the rightuous mã lyueth by faith, ne hath it not in Christ, but by his own woorkes. fol. 118. You wearye me out with your impudent lyes: there is noe suche thinge: what should I aunswere you? and yet as though they had sayde it, you bringe in a place of S. Paule against the same, sayinge: If rightuousnes come by our woorkes, it is not now grace. As thoughe noe mans workes coulde be rightuous in this lyfe: whiche is bothe from the purpose, and

Rom. 11.

false.

false. For we denye not but the firste and chefe rightuoulnes, wherof Saint Paule speakethe in this place, that is, wherby a man is called firste from sinne or infidelitye to the seruice of Christe, his sinnes forgeuen him, and he iustified by the infusion of grace, this rightuoulnes (I saye) is onlye of Gods mercye and noe waye of our workes, or by anye merite of the same. But yet notwithstandinge, after we are nowe made iuste, and by the mercye of God, placed once in state of grace, the good workes which ensue of this grace, may be rightuous and meritorious, not of themselues, or of their owne natures (as you wickedly affirme vs to hould) but thorough the dignitye of that grace of Christe, whiche remaynethe in the doers. The whiche grace beinge once loste, their good dedes are noe more rightuous or merytorious. The which true doctrine of ours, you will not vnderstand, but alwayes of malyce report it contrarye, as also you doe shamfully

mangle this

this place of S. Paule, to make it serue your purpose. For S. Paule saythe that Gods election, wherby he chooseth men to be Christians, is of grace onlye and not by merite of woorkes: and you drawe it generallye against the rightuousnes of al good woorkes. And because it would not streche soe farre, you haue added vnto it of your owne, these woordes: If rightuousnes come by our. &c. which woordes are not in S. Paule.

Faythe and hope.

9. You reporte the Iesuites to saye: Men doe surely hope, that euerlastinge lyfe shall be geuen them, but they doe not beleue it: now hope often fayleth, otherwise it were no hope. Cens. 118. For confutation of which doctrine you aleage out of S. Paule, Hope is the sure anchor of the soule. And againe: Hope maketh not ashamed. In the which you shew your selfe vnlearned, huddlinge vp and confoundinge, faythe and hope as one thinge, the whiche S. Paule 1. Cor. 13. dothe affirme to be distincte thinges. The Iesuites doctrine (if you vnderstoode it) is true, learned, and

Heb. 6.
Rom. 5.

and cléere, to wit: that noe man, with out a speciall reuelation from God (as the Apostles had from Christ, when he sayde that their names were written in the booke of lyfe,) maye beléeue, that he in particuler shalbe saued, albeit he maye well hope it. And the reason of this is, for that the only obiect of faythe is the worde of God reueled vnto vs, ether by writing, or by tradition: that is as much to saye, as noe man maye beléeue or haue faythe in anye thinge, excepte it be reuealed vnto him by the worde of God. Wherof it followeth, that whatsoeuer a man beléeueth, must be soe certayne, necessarie, and infallablye true, as it cannot possiblye be false. Which two reasons proue, that albeit a man maye hope his owne saluation, in particuler, yet he maye not make it of his beléefe. First, for that he hathe noe expresse worde of God that he in particuler shalbe saued: for what Scripture saythe, (for examples sake) that Willyam Charke shalbe saued: none I thinke, but onlye in generall, and

Luc. 10.

Fay the grounded onlye vpon the word of God.

and vppon conditions: as if he beléeue as he ſhould doe, ioyning charitye with it. 1. Cor. 13. If he kepe the commaundementes. Math. 19. If he perſeuer in honeſtie vnto the ende. Math. 10. If he leaue his lyeinge. Apocal. 21. & 22. and the lyke. The which thinges all, noe man can tel whether he obſerue or whether he ſhall obſerue them vnto the end or noe. Secondlye it is not ſoe certayne that anye man in particuler ſhall be ſaued, but he maye be damned, at the leaſte wiſe it is not vnpoſſible: for he maye denye his faythe, if he will he maye committ adulterie, murther, and the lyke enormityes, and ſoe damne him ſelfe. As we ſée Iudas and diuers other haue done which ſéemed good for a time, and ſoe maye I toe, if I liſte: and therfore my ſaluation in particuler, beinge not infalliblye certayne, can not be the obiecte of faythe and beléefe, but onlye of hope.

Hope hathe doubte in it.

Now this hope hath ioyned with it, bothe confidence and doubte, and that in reſpecte of two thinges. For in reſpecte

ſpecte of the gœdnes and mercy of God, it is full of confidence and aſſuraunce, and in this reſpecte S. Paule callethe hope, the anchoꝛe of the ſoule whiche maketh not aſhamed, as you aleadge. But in reſpect of Gods iuſtice, and our ſinfull frailtie, hope hath alſo doubt and feare annexed with it. Foꝛ when I conſider that God, as he is mercifull, ſoe is he iuſt, Pſal. 10. nay, that he damneth moꝛe by his iuſtice then he ſaueth by his mercie, Math. 7. & 2. Luc. 13. alſo that he wil take a ſtraite accounte of euerie little ſinne at the daye of iudgement, Math. 12. and that there be manie ſecrete ſinnes which maye be in me without my remembraunce, Pſal. 18. 1. Cor. 4. *moꝛeouer, that diuers ſhall come confidentlie at the laſte daye hopinge to be ſaued and yet ſhalbe damned*, Math. 7. when I doe cõſider this (I ſay) adding to it, mine owne noghty inclination vnto ſinne, & my weaknes in perſeuerãce of vertue I cãnot choſe but ioyne feare with my confidence, and ſoe the ſcripture teacheth me to do, ſaying.

Heb. 6.
Rom. 5.

Doe

1.Pet.1. Doe you conuerſe in feare duringe this time of your habitation: And agayne:

Phil.2. Worke your ſaluatiō in feare and trembling. The reaſon wherof, is put doune alſo in the ſcripture, to wit: Becauſe a

Eccle.9. man knoweth not, whether he be worthye of hate or loue. So that we, M. Charke (as you ſæ) reconcile al ſcriptures together, and mayntayne both confidence and feare, in Chriſtian hope, and you take one part onely, and leaue out the other, and yet you are offended with M. Campion, for ſaying that you confound and huddle vp matters.

10 You repoꝛte the Ieſuites to ſaye: The ſcripture in deede neuer teachethe inuocation of Sayntes: yet we muſt beleeue, receaue, and hold it. fol. 230. This is fallſye repoꝛted to, for they doe not ſaye: The Scripture neuer teachethe inuocation of Saintes. But Monhemius againſt whom they wꝛote, ſayed ſo, and thereof inferred, that therefoꝛe it was not to be beléeued. Which conſequence of argument, the Ieſuites deny to be good, and geue examples in many

Inuocation of Saintes.

thinges

thinges which are not expreſſye ſett doune in the ſcriptures, and yet are to be beleæued as I haue ſhewed before in your fowrthe repoꝛte. And touchinge this doctrine of Inuocation of Saintes to pꝛay foꝛ vs and with vs to our Sauiour: the Catholique Churche foundeth it in the woꝛde of God, and deduceth it by neceſſarie conſequence, out of manye and euident places of Scripture, adioyning therunto the explication and determination of the auncient general Councels, and the teſtimonies of the holye Fathers, with the vniuerſall practiſe of all Chꝛiſtendome from the beginning, as it maye appeare to them that will reade the Catholique bookes writen of this matter. And now you Sir, to ouerthrow all this, bꝛinge in onlye, beſides your lye, a metaphoꝛicall place of the pꝛophet Eſaye: Thou art our Father, and Abraham hath not knowen vs, and Iſrael hath bene ignorant of vs. Are theſe your playne, cleere, and euidente Scriptures, whiche you bragge of ſoe muche? I will anſwere Eſa. 63.

your place to shew your weknes. First if the prophet had spoken of inuocation of Saintes in this place, and of their intercessiō for vs, yet were not thes wordes against vs: for we graunt that the Fathers of the ould Testament, vntill Christes ascension, were not in heauē, as our Saintes are now, but in Limbo patrum, expecting Christ his coming, & therfore could not here vs, or vnderstād our necessities as they can now in heauen, & therfore in this sence the wordes may be true: Abraham hath not knowē vs &c. Secondly the prophet talketh of no such matter in this place, but onlye bringing in Christ, all bloodye after his passion, reloneth with him in the name of the whole people of Israel, cōfessing their great sinnes, frō the which, Abraham & Israel were not able to deliuer them, but rather had reiected & cast thē of for the same sinnes, & so knew them no longer. Wherfore they were cōstrained to come vnto Christ, as to their father and only redeemer, & therfore they say to him: Thou art our father and Abraham hath not knowen vs &c. The

which

which kind of spæche S. Ierome proueth out of the Gospel, wher Christ saied vnto the fœlish virgins that came to late: I know you not: that is, I know you not for my seruantes, I refuse & reiect you, I care not for you: and not, as M. Charke doth interpret, I know not your case or your necessities, for he knew it wel inough: but yet would not relæue them. Ieron. in ca. 63. Esa. Math. 25.

11. You report ỳ Iesuites to say: Christ neuer sayd to lay men, do this in remẽbrãce of me: fol. 302. The which (as you say) S. Paul doth plainly cõfute 1. Co. 11 Hoc facite. You wil neuer vnderstand ỳ Iesuites a right. They proue in ỳ place, ỳ Christ in his last supper, hauing cõsecrated his owne body & blood, & cõmãding his Apostles (which were preists) to do the very same by ỳ words: Hoc facite: do this, or the sãe that I haue dõe: they proue (I sai) ỳ this authoritie of consecrating Christ his body, was cõmitted only to prieستes & not to lay men, nether doth S. Paul any way impugne this. For we deny not to lay men the cõmunion of Christe his body but the consecration of the same,

the which consecration to be geuen by those wordes of Christ. Hoc facite, Doe this, all holye Fathers of the Churche from time to time haue vnderstode: namely, Clemens Romanus Li. 5. cōst cap. 20. Ambros. Li. 4. de sacram. ca. 6. Cyprian. Li. 2. Ep. 3. Chrisostome. Ho. 14. in ep. 1. ad cor. Isodorus. Li. diu. offic. cap. 18. Damascenus. Li. de ortho. fid. cap. 14. with others. Nether importeth it anie thinge, though the worde facere dothe not signifie to consecrate of his owne nature: for the facte of Christe, going before, draweth it to that signification: as if a man should singe, and afterwarde say to the standers by, Hoc facite, Doe the same: hæc facere should signifie to singe, though not of his owne nature.

Traditions.

12. You reporte the Iesuites to say: Traditions are of equal authority with the woorde of God, we must beleue thē though they be manifestlye against the Scripture. Cens. fol. 230. You drawe towards an end M. Charke, & therfore you wil make a soūd lie, for a parting blow. You haue here added of your owne. We

We must beleue them, thoughe they be manifestlye against the Scripture. The Iesuites say no such word, but they affirme the former parte of your wordes, although not soe generally, & confusedly, as you report. For they say not that all traditions are of equal authoritye with the word of God, but only such as are certaynlye descended from Christ & his Apostles, and were deliuered by thē to be obserued as parte of the worde of God. For there are two kinds of traditions, or doctrines receaued onlye by word of mouthe: the one called Ecclesiastical, because they were begone and left vs only by the Church: and thes ar of no greater authoritie then the writinges and other decrees of the Churche are. The other are called, Apostolicall or deuine, left vnto vs by Christ & the Apostels: and thes are of no lesse authority, then if they had ben writen by thē, or then are the other things which they wrot. For if a maister should leaue vn to his seruantes, one thing in writing, and an other thing by word of mouthe, they are of equal authoritie as all men

Two kinde of traditions.

men wil graũt. Thes traditions therfor if they be certainly knowen to come frõ Christ & his Apostles, the Iesuites say, they are of equal authority with ỹ writ ten word, & not al traditiõs as you malitiously reporte. And now that Christ & his Apostles left vnto the Church diuers doctrines by word of mouth only, & not writen, it is proued by inuincible argumẽtes: as by the testimonies of the Councels, Fathers, & stories of the Primatiue church, by many places of scripture, as namly by that S. Paule saithe to the Thessalonians: Brethern stande

2. Thes. 2. fast and hould the traditions which you haue lerned ether by word of mouth or by our epistle. Also it is proued, by doctrines which we haue and hould, & the Church hath so done frõ the beginning: which doctrines notwithstanding are not writen, but receaued by worde of mouth from Christ and the Apostles: as baptisme of infantes, celebration of the sondaye, the nomber of the bookes of Scripture, the fast of lent, and the like, wherof I haue geuen more examples before in your fourth reporte. Now

Now this being soe, how vainly doe you bring in (M. Charke) against this, the saying of Christ touching the superstitious scribes and Pharasies: In vaine doe they worshipe me teaching doctrines that are but the traditions of men. Marc. 7. In your owne conscience, I aske you, is this anything pertaining to our purpose, or contrarie to the Catholiques doctrine which I haue set doũe? if it be not, why doe you soe shamlesly deceaue the people with such impertinẽt stuffe? But this is your onlye refuge, and herein lyethe the whole mayntenance of your cause, to reporte vs still amisse, and to refute vs with that whiche nothing pertayneth to the matter. As in this place whiche you haue hẽre brought in, let the reader marke how manye differences there be, betwixt it and our purpose. First Christ in this place reprehendeth the teaching of doctrins that are but of men: and we talke of doctrines, deliuered vs by Christ and his Apostles. Secondly Christe reprehendeth not al obseruation of traditiõs

of men, but the noughtie obſeruation of them, by eſtéeming them more then the woꝛde of God, and by bꝛeaking the woꝛde of God foꝛ the obſeruinge of them, which we alſo doe condemne. Thirdlye thoſe traditions of the Phaꝛaſes which Chꝛiſt repꝛehendeth, were certayne idle and fœliſhe exꝛternal ceremonies: as the waſhing of cuppes, and the lyke, and dyuers of them were diꝛecte contrarye to the woꝛde of God, as certaine coꝛrupt expoſitiõs of the law, as Chꝛiſt noteth there: And theſe were of thꝛée kindes: The one left by Rabbi Akiuam, the other by Rabbi Iuda, the thyrde by the ſonnes of Aſomoneus, which interpꝛetations all, were called Deuteroſeis, that is, ſecondarye expoſitions after Moyſes, of which peruerſe expoſitions, came al their errours of the Talmud. But nowe what is this, to the holye Traditions of Chꝛiſt and his Apoſtles, oꝛ of the Pꝛimatiue Church?

Three kyndes of Rabbinical expoſitions of the Law.

13. Laſtly you repoꝛt the Ieſuites to ſay: We muſt worſhippe the image of Chriſt with lyke honour that we doe the holy bookes of the Ghoſpel. fol. 66.

Worſhippe of Creatures.

Againſt

Agaynſt which, you bring in S. Paul, aſking, What agreemente is there betweene the temple of God and Idoles? 2. Cor. 6. I anſwere, much more agrément, then there is betweene the matter we talke of, and this place of S. Paule. For he talketh of drawinge the yoke with infidels, and our queſtion is, whether the worſhippe done to the image of Chriſt, and to the Byble, be al one or no? But you by callinge the image of our Sauiour, an Idole, ſhew your ſelfe impious, and you are accurſed for it by the ſeuẽth generall Councel. Act. 5. & 17. And by putting ſuch great difference betwéene the worſhip of Chriſtes Image and his bookes of the Ghoſpel, you proue your vnderſtanding to be very litle: For if you graunt any kinde of worſhippe to the one, how can you deny the ſame to the other? ſéeinge that both are creatures, and as the Image was made by the Karuer, ſo the letter of the Byble, by the Printer, and the honour done to the one and the other, is not to them ſelues, but onely to God whoſe Image and word, they are. But if you denye al kinde of honour to them

them both, in that they are creatures, (for we assigne no diuyne honour vnto them:) The first your place of S. Paul of difference, is nothing to the purpose: Secondlye, what wil you saye to the worshipppe done vnto the Arke, vnto the Cherubins, vnto the serpent of brasse? Why doth Dauid say, Doe you adore the stoole of his feete? Why are we commaunded to bowe our knée at the sounde of the name of Iesus, which is but a creature representing Christ to the eare, as his image doth to the eye? S. Austen geueth this reason for it. Because the honour done to these thinges, doth redounde vnto him, who is signified by them. But you are so wilful M. Chark, as you wil not vnderstād ỹ difference betweene an image and an idole, nor betweene the honours done vnto a creature and to the creator: but maliciously you wil stil confound the same in our names, whether we wil or noe, and that only to blind the poore people withal, and to maintayne matter of rayling agaynst your mother the Catholique Church, God forgeue you for it. And

Exod. 25. Num. 21. Ioh. 3. Psal. 45. Phil. 2.

Aug. li. 3. de Trin. cap. 9 & 10.

And thus M. Charke, I haue answered breefely your slaunderous false reportes, of the Iesuites doctrine. Now let modest men iudge, what cause you had to breake into those vnsemelye words, sayinge: These and many other blasphemies, do the Iesuites maintayne. There is not a spider, nor a spiders web in anye corner of the Popes breste, but these doctors wil hould it no lesse holy, thē that which commeth out of Christs brest. But doe not euen the Papists, that know these thinges, easely see, how thes Iesuites in these doctrines, bewraye the spirit of Antichrist. What nedeth all this, M. Charke? If a lying spirit be the spirite of Antichrist: then he is bewrayed, ether in them, or in you. If an ignorant rayling spirite, be it: we can geue a good gesse, where he dwelleth. Surely me thinke your zeale ouerran your wit in this place, as it did also not longe agone when you hauinge the vewe of a Masse booke, and finding the blessed virgin named, Mother of God in the same, you cryed out Blasphemye, vntil

M. Charke his lacke of modestye.

M. Charke his zeale.

vntil your felow, blushinge at your ignorance, brought you in minde of the antiquitie of that name. You are too ouergrædie of our discredit, and it hurteth your owne cause. You sæme to haue made a compacte betwæne you, euerye man to lye his parte, and so by force to ouerbeare vs. You haue plaied yours: and M. Hanmer followeth pretilie after you, whoe is not ashamed to auouch (without citing the place) that S. Thomas of Aquyne holdethe The wearinge of Frauncis and Dominickes cowle, to haue power to remoue sinne, as wel as the Sacrament of Baptisme. Which is as true as that which you affirme, to wit: That Cardinal Poole blushed at dyuers enormities in Popery: And, That the Catholickes in England at this daye, doe confesse Images, Pardones, Prayinge to Sayntes, and Seruice in the Latine tong to be wicked things. All which is as true as your newes from Rome, caused amongst you to be printed of late, with your ordinarie approbatiõ, of Scene and allowed. Wher-

Lyinge for the game.

Newes from Rome printed by Io. Charlewoode & Ed. Whyte.

in

in for the defacinge of that citye, you shew the heauie hand of God towards it in signes and tokens the 23. 24. and 25. dayes of Januarie last past, 1580: at what time, you report 3. sonnes, and 3. rainbows to haue appeared, with most terrible earthquakes, wherewith fell doune the gate of S. Peters, killinge 14. persons, besids 8. soldiers. Also two steeples of S. Peters Church, crushing the Church, and killing 38. preistes, besides Quiristers and other people: Also the Churches of the Franciscans, of S. James, of S. Bartholomew, of our Lady, the whole Abbaie of Marie Magdalene, the braue artillerie house of Rome, with a hospital wherein were 150. persons, besides other infinite buildinges which the reuenew of a Kingedome wil not repayre: and al this (as you interpret) in token of Gods wrath towardes the Pope. Of which, no one sillable being true, (as many both here and in England can testifie:) your resolutiõ appeareth, which you haue made, to auouch any thing be it neuer so false

to

to blush at nothing be it neuer so shamful, and to inuente what so euer maye seeme for the purpose, to entertayne or delude the simple people.

Towching the Man.

The 2. parte. Concerning the man whom you answere: To let passe all your euill speach towardes him, as pardonable in you, which knowe litle ciuilitie: you seeme to deale otherwise verye hardlye with him: for what so euer he sayeth or doeth, you wil haue it to be taken in euil parte. If he speake humblye, he dissembleth: If he yelde commendation, he flattereth: If he shewe confidence in his cause, he vaunteth: If he offer trial, he meanethe not performance: If he protest his meaninge, he must not be credited: If he desire audience, he must not be admitted: Finally, what so euer he can imagine to vtter for iustifiinge of him selfe or his cause, it must anayle nothinge: William Charke will haue him condemned for vnlearned, proude, wic-

wicked and trayterous to the ſtate: and he maketh this generall concluſion: That no man can teache or maintayne the Catholicke fayth in England, but he muſt be thereby, an enimie to God, and a traytor to the ſtate. The firſte parte whereof touchinge God, I let paſſe, as an ordinarie reproche, of his vncleane mouth: whereby he condemneth al the noble Princes of Englande, and other our vertuous auncestors, from the firſt conuerſion of that land, vnto our age. But towchinge the ſecond parte of his concluſion, concerninges the ſtate, I muſt ſay a worde or two.

M. Charke his concluſion.

Doe you hould, M. Charke, that noe man in Englande, can be of an other religion, then yours, but that of neceſſitie he muſt alſo be a traytor? This is hote doctrine. Heere agayne your zeale ouerrunneth your wit, or rather your malice ouerlaſhethe all reaſon. Muſt euerye man be an enymie to the ſtate, which lykethe not that religion whiche is fauoured bye the State?

Religion ſtandeth with temporall obedience.

What

what saye you to the Apostles whiche were of an other religion, then the states & Princes wher they came: and they taught, maintayned and furthered their owne religion within the same states: and will you for this fact of theirs condemne them of treason against the said states, & of teaching rebellion against those Princes? If you dare affirme it, their owne wordes shall reproue you, which declare vnto vs, how they (notwithstanding their contrarie religion) taught all dutiful obedience in temporal matters towardes those Princes, being but infidels and otherwise wicked men: the which notwithstandinge the Apostels did commaund al Christians to obey in conscience, as substitutes of God, and soe they did, as appeareth by their Apologies, written in defence of their innocencie in these poyntes, at such times, as they were charged with the contrarie as we are now. I might make the like demaunde of Athanasius, Hillarius, Eusebius versellensis and others, which ceased not to maynteine

Rom.13. Tit.3. 1.Pet.2.

Vide Apo. duas Iust. mart.

taine, teach, and defend, their religion, in the hottest persecution of the Arians, and yet were noe traytours to the states which fauoured the contrarie religion. Moreouer in Quéene Maryes time wil you saye that al For his martirs, were traytours to the state? or that all of your opinion in these and other countries, where the states fauour not your religion, are traytours and rebels? nether maketh it anye thing to the purpose for you to saye, that our religion is false, and yours true: for the question is generall, whether euerye man of a contrary relygion must nedes be an enemie to the state, which you affirme, and we deny.

Nether is that argument to be respected wherwith some of your chéefe prelates vse to presse Catholikes some times, saying: that they in Quene Maryes time wished al euil to the Prince and estate, and therfore we must nedes doe the same now. This argument, I saye, houldeth not, for that there is difference of spirites in men. We know A bad argument.

Wiclif.li.4. Trial. ca.3. Concil Cō. seſſi.8. Luther in Bulla Leō. 10. Caluin,li.3. inſt.cap.19. &.li.4.cap. 10.

your doctrine bothe in John Wicklike, Luther,and Caluine,to be daungerous to al Pꝛinces whom you miſlyke: teaching,that ſubiectes are not bound to obey their Pꝛinces foꝛ cōſcience ſake,but that if the Pꝛince rule amiſſe they are frꝛæ,to reſtraine him and puniſh him at their pleaſure: which doctrines we condemne. The commotions alſo of thoſe of your religion in al countries where they can make their parties gꝛod, are knowne to the woꝛlde. And I doubte whether you would liue ſoe quietlye in England as Catholiques do,if the ſtate pꝛeſſed you as it dothe them: but we teache it to be of conſcience and dutie. And it is but the cruel and blody ſpirite of your miniſters, which by your bꝛoks and ſermons, ſeeke to ſturre vp bothe Pꝛince and Maieſtrate to afflict Catholiques moꝛe and moꝛe in England,and to accounte them as diſloyal ſubiectes: wherby you will one daye pꝛoue, that you hinder your cauſe moꝛe thē by anye one thing. Foꝛ it commeth not of that

ſpirit,

ſpirit, which you would ſæme to haue, nether is it the waye to gayne men to your religion. As the late racking and tormenting of thoſe vertuous prieſtes for their conſciences in the Tower, wherof, al Chriſtendome at this daye talketh, what hathe it gotten to your religion? nothing, but the caſting of mens hartes into a horrour of ſuche ſtraunge and vnwonted dealinges, and if you ſhould driue men by ſuch meanes to deſperation, what gayneth your religion or the ſtate therby?

But to retourne to M. Campion againe, whoſe comming into England you wil nædes enforce (as a politique man that ſæthe far into common wealthes) that it is for practiſe againſt the ſtate, & in hope of a golden day. For the firſt, he hathe aunſwered you, that he commethe with a quite contrarie purpoſe, and with contrarie commaundement from his Superiors, whoe deale in no country with matters of eſtate as the world can witnes, & as the Indies

Japon, can geue example, where they haue dealt so many yeares for the bringing of men to the Christian religion, disalowed by the states of those countries, and yet are noe medlers against those estates, nor euer caused subiectes to leaue their obedience to those infidel Princes. And to the second, touching the golden daye, which you talke of, I know not in what sence you may speak it to that man, whom al the goulde in England (as I thinke) wil not gilte: for that he contemnethe gould as much as you desire it, and flatter for the meanes wherby to gayne it. And to tel you more plainly M. Charke in few words, if M. Campion and you should mete in equal balances, I thinke you would appeare to be to lyghte in those poyntes, wherin you would seeme to your paryshoners to haue your ful waight.

Touching the matter.

The third part. TOuching the petition, or matter demanded, to wit, disputation for trial

al

al of the truthe: M. Charke in no wise likethe it, saying more ouer: That he would wonder if anye which professe the gospel, should now looke for disputation: wherof he geueth diuers reasõs. First, for that They haue had truthe now established soe many yeares. But this séemeth a verie weake reason, for the controuersy is, whether it be truthe or noe, and we vndertake to proue the negatiue parte. And for his nomber of yeares (they being but two and twentie) they suffice not for a prescription, by the common lawes of England, and muche lesse to exclude vs, whiche can proue our continuance for a thowsand yeares without interruption. An other reason is, for that (as he saythe) They shal gayne noe great victorie in ouercõming two or three, of the last and the least in the quarel. But this is not soe: for they shal gayne al the Catholiques in England to their side, and vs that are abrode also, if they can shew the truthe to be with them. And albeit two or thrée doe speake for the reste in this

demaund: yet shal there be more to dispute, euen as manie as they wil admit with safetie for their comming.

A third reason he geueth: for that These Iesuites will make the trial with false weyghtes and measures which are abomination to the Lorde: while after their custome, they dispute with vnlearned and peeuish distinctiõs, false argumentes, and absurde interpretations. But this shal appeare (M. Charke) in the trial, and your victorie shalbe the more easie. You haue vsed bothe lying argumentes, and absurde interpretations, in this little booke of yours, as hathe bene shewed: but what the Iesuites wil doe, you cannot yet tell: perhappes they are not of your spirite. And in calling them vnlearned and peuishe, you runne further then your felowes wil allowe, for they haue proued & confessed the contrary. And these termes, maye eassily be retourned vppon your selfe, not in wordes but in dēedes, by the weakest of thowsands of their schollers.

But

But in déed their distinctiõs offend you much, which accoꝛding to the saying of the Apostle, you condemne and reuile because you vnderstand them not. Foꝛ you must knowe, that distinguishinge in al sciences (accoꝛding to the Philosopher) appertaineth to the learned and not to the peuishe: but especially in deuinitie, wher al heresies spꝛing by confounding and huddling vp matters: and al truthe is displayed, by distinguishing of thinges into their pꝛoper natures. As also in the cõtrouersies of our time, when we haue distinguished and put the cléere difference betwixt the things that you confound, as betwene Idols & Images: blody and vnblody sacrifices: Iustice by faythe and merite of good woꝛks: mediation of Chꝛist, and intercession of Saintes: faith and hope: tradition of men and of the Apostles: and manye other the lyke: when I say, we haue distinguished these thinges into their pꝛoper natures, and shewed eche parte consonant to the woꝛde of God: then you haue no moꝛe to saye, foꝛ that

Distinctions.

Epi. Iudæ.

Arist. in Elench.

your ignorance is bewrayed, and the truth made to euerye mans eyes, manifest.

Libertye of pen.

Fourthly you saye M. Charke, that disputation is not necessarie, for that we haue had and may haue the libertie of our pen. The which is as true, as the rest of your assertions before. No, no: the worlde knoweth what search you make after euerye pamphlet, that commeth from vs, and how you persecute them that bring in, or receaue the same within the realme. And is this geuinge vs libertie of our penne? Doe you M. Charke, and your felow ministers, for the credit of your cause, and for the auoiding the danger of this disputation, procure vs but the libertye of one of your printes, and we wil aske no further tryal.

Proofes in disputation.

Lastlye you forstaule your opinion of the proofes to be admitted in disputation, if the matter, agaynst your wil, should come so farre fourth. That is, that onely scripture were to be admitted in such disputation, and with one breath

breath you reiecte by name, all Councels, Fathers, Stories, naturall and morall Philosophie. And of Councels and stories you saye: They are witnesses of contrarietie one to an other. Of Fathers: Some of them are condemned of bastardie, and other not guiltie of that crime: yet were they but men, how great so euer they were. Of natural and moral Philosophie you say: That they are enemies of true religion, and two great nourses of Atheisme and heresie. To which I answere, that albeit we grounde our beléefe onelye vppon the worde of God, and make that onely the obiecte of fayth more then you doe, as I haue shewed before in your ninth reporte: yet doe we mislike this audacitie of yours, in reiectinge these verye notable helpes, lefte vs by God for the better vnderstanding of his word. For by Councelles, Fathers, and stories, we come to knowe not onlie which is the worde of God, and whiche is not: but also, which is the righte meaning of the same, among soe infinite wrong inter-

Councels, Fathers, and stories.

interpretations, which so manye hereticks from time to time haue inuented vpon the same: with whom I might easely erre, if I had not this certaine way to knowe what the true Catholique Church (which can not erre) hath alwayes holden. And this can not I tel, but onelye by the testimonie of Counc. Theod. li. 1. hist. ca. 8. cels, Fathers, and stories: by the which onely, Theodoret wryteth, that the famous hereticke Arrius was conuicted, and not by the bare letter of Scripture, which he and al other hereticks, would interpret as they list. Syno. Constan. Damas. here. 99. The seuenth generall Councel also conuicted the Monothelites, and proued two distincte wills, to be in Christ, by the helpe of natural Philosophie: by which they shewed it, to be a most sure and necessarie consequence, that If Christ had two Philosophie. natures, he must needes haue also two distinct willes. For that there could not be a nature indewed with reason, without a wil. And as for moral Philosophie, who seeth not the necessitie of it, for

for the vnderstandinge the natures of vertue and vice, and al other actions belonginge to man: And albeit these thinges may be abused, as also Scripture may: yet is it grosse ignorance, for an abuse that may be, to condemne the thinges which are excellent giftes of God, and sparkes of his most high and infinite wisdome. To depriue vs therfore of al these helpes, and to turne vs ouer onely to a bare letter of scripture, the which eche man may ether deny to be scripture, or wrangle at his pleasure vppon the sense, it is as much to saye, as that controuersies in religion, shall neuer be ended: as both reason teacheth vs, and experiẽce, not only of al ages past, but also of our times, sheweth. For séeinge there are at this daye, the Hussites in Boemeland, the Trinitaries in Transiluania, the Anabaptistes in Poleland, the Adamites in dyuers partes of Germanie, the Lutherans in Saxonie, the Caluinistes in France, the Puritanes and family of Loue

Note this reason.

Loue in England, and other the lyke sectes in the worlde abrode: which all with one voyce agrée agaynst the Catholicke Church in this poynte, that Scripture only is to be receaued, and al other testimonies to be reiected: How comethe it to passe, that these sectes groundinge their seueral religions vpon the mére word of God, as they say, can not yet end their controuersies? If the scripture be so playne, cleare, easie, euident, and sufficient to ende al controuersies, as they say: why doe they so long disagrée? Howe can they vppon so manifest and cléere a thing as they say the scripture is, build so manye contrary opinions and defend them out of the same Scripture? But it is but a shifte of the common enemie, to depryue men first of their euidences and witnesses, and afterward to set them by the eares for the tytle. And I find this poynte of flying onely to scripture, to haue bene an old tricke of al hereticks of the Primatiue Church for the maintenance of their owne deuices, and therefore condemned

Flying onely to Scripture condemned as heretical.

demned in them as hereticall, by the same Church. Namely in the Valentiniãs, as testifieth Ireneus li.3.con.He. And Tertulian li.8. de prescript. Also in the Marcionistes, as the same authors witnes. Also in the Arrians, as Epiphanius wryteth Her. 69. And S. Austen li.5. con. Maximum ca.1. And Socrates li.1.hist.ca.14. Also in the Aetians, as S. Basil wryteth lib.de spirit. sanct.ca.27. And finallie in the Aerians, as Epiphanius wziteth Her. 75. And S. Augustine Her. 53. Wherefore M. Charke affirminge the same, drawyeth in on line with thes progenitors of his.

Touching the Apostata.

M. Charke in the ende of his booke bringeth in for the defacinge of Jesuites and al Catholique religion, a dialogue writen by one Christian Franken a Germã, brought vp (as he saithe) amongest the Jesuites, as one of that Societie: but afterward being made a Protestãt, reuileth in that booke, bothe Jesuites

The 4. Parte.

Iesuites and al Catholicke religion, as frier Luther, frier Bale, and manye other Apostatas before him haue done. Touchinge whom, first, (if it be true and not coyned by them selues as the newes of Rome before was) I must answere as S. Austen did to the lyke thing, whose wordes are these. Simplye I doe confesse before our Lord, whoe is witnes vppon my soule, that since I began first to serue God, as I haue hardely found better men then thos which haue profited in monasteries: soe I neuer founde worse then such as fel in monasteries. And agayne in the very same epistle, handling the place of the psalme, where Christ sayeth: They insulted agaynst me which sate in the gate, and songe in my reproche which droonke wine: He applyeth the whole, to such as you are M. Charke, which insulte against Christ and his religion, for the faule of some on religious man. Wherfore doe these men sitt (sayeth S. Austē of hereticks scoffing at religious men) and for what doe they watch, but onely if any bishoppe, or clarke, or monke, or nonne

Aug. ep. 137 ad ple. Hip.

Psal. 68.

nonne ſhould chance to faule, that they may make it to be thought, that al are ſuch, though in al it be not manifeſt: And yet notwithſtandinge, theſe fellowes do not caſt out their owne wiues, or accuſe their owne mothers, for that ſome one maried woman, is founde to haue committed adulterie. But when any fault or falſehode, doth ether ſound or appeare, in any of them that profeſſe the holy name of religious lyfe: theſe fellowes labour, enforce, and ſtriue by all meanes poſſible, that this faulte may be thought to be in all. Theſe men therefore which ſeeke the pleaſure of their tonges, by our greefes and ſorowes, may be compared to the doggs which licked and tooke pleaſure in the ſores and woondes of good Lazarus. Luc. 16.

Secondly, I anſwere that this rayling treatiſe of this Apoſtata, tranſlated and intituled by you, A diſcouery of Ieſuites: hath noe foundation at al in it, but only a lewd fooliſh applying of euery good thing in that religion, to ſome euil abſurd and wicked meaning, framed by his owne imagination without

geuing

geuing any reason or proofe of the same. By which kinde of argument, it is easye to depraue not only al religion but also al other ordinaunces, al common welthes, all actions bothe of God and man, and al creatures in the world, by likning them to some dishoneſt or ridiculous thing or other, whiche a lewde mans inuẽtion may find out, as this apoſtata hath done. But dothe he charge anye one of the Ieſuites (in ſoe manye yeares, as he ſaythe, he liued in diuers places with them) with any one acte of diſhoneſtie or diſorder of lyfe, which he might haue done manye, if he had liued amongeſt your miniſters ſoe long? Or dothe he improue by learning, anie one poynte of their doctrine? noe not one: but rather vttereth that, of their good diſcipline and orderly life, in continual meditation of heauenly thinges, with ſubduing the appetites of their fleſhe, as maye ſhame you and your looſe miniſterie. I will put downe his owne wordes tranſlated by you, which God enforced him to let faule, to his owne con-

The Ieſuites lyfe by the enemies confeſſion.

confuſion, and to the iuſtifiinge of their honeſtie. The Ieſuites (ſayeth he) doe adde vnto their earneſt meditations, the great toyle of ſtudie alſo:&c. And from the time that a man geueth him ſelfe to ſuch meditations, he departeth farre away from al ſeruice and cheriſhinge of the body: He abandonethe the ſocietye of the fleſhe to whippinges, and other voluntarye puniſhmentes of the body: He preſſethe and beatethe doune pleaſure as a blot of ſhame;and (as our 18. rule doth command) he acknowledgeth the image of Chriſt, in euery one of his ſpiritual brethren. As for riches, honor, and al thinges which the worlde eſteemeth moſt excellent, they contemne them and make none accompt of them. Theſe are his wordes M. Charke, tranſlated by your ſelfe, the which, me thinke, contayne prayſe ynough eſpecially cominge out of the mouth of a profeſſed enemie, which would not report their lyfe to the beſt: yet I doubte leſt your enemies ſhall neuer be able to charge you iuſtly with the lyke things.

Great labour.

Deuine meditations.

Chaſtiſing the fleſhe.

Perfect charitye.

Contempte of riches and honour.

Thirdly and lastely I answere to this matter, that in this kinde of argument we could easely represse you, with many for one of these examples, in learned and profounde men of your religion, which by the grace of God returne dayly to the Catholicke fayth agayne: and that not vpon a fancie, as this Apostata left it, but vppon great reasons and inuincible prowfes which after long studye and toyle they haue founde to stand with the same. But for examples sake, I wil here recounte onely two, both of them later then the running out of this Apostata, and both which are extant in print: of men, that were many yeares ministers and preachers of your religion. The first was called Nicolaus Xylander Borussus who yeldeth these causes folowinge of his conuersion, which I haue onelye touched in general, but the Reader may see them more at large set doune and proued by him selfe in his booke for this purpose.

Causæ motiuæ N. Xilandri ipressæ Ingolstadij 1579.

1. His first reason is, because he hathe found that the Catholiques haue endured these 15. hundreth years in con

corde

worde of one doctrine, & he recounteth vp 16. distincte Sectes spronge of Luther within these 60. yeares.

2. For that the Catholiques can bring their succession of Bishopes one after another from Christ his time vnto ours, which the Fathers say to be an inuincible demnostration of the true Churche. But the contrarye side bring none at al. Iré. li. 3. ca. 3. Optat. li. 2. cótr. Donat Aug. ep. 165.

3. The infinite miracles which haue bene in the Catholyque Churche the which we must ether beleue or discredit al antiquitie which reporte them.

4. The authoritie of the vniuersal visible Catholique Churche, the which hath deliuered vnto vs the Scriptures them selues, and haue triumphed ouer soe manye enemies and heresies which from tyme to tyme haue assalted her. Whose authoritie was soe great with S. Austen that he would not haue beleued the Gospel but only vppon her authoritie.

5. The great holynes of infinite mē of that Church as S. Anthonie, Hilarion, Basil, Austen, Benedict, Gregorie,

Bernard, Dominic, Frauncis and the like, which al were monkes and fryers and professed men of that religion, and yet noe doubte are saintes in heauen, which cannot be if they liued in error.

6. The reuerent speeche of Catholique writers, and the rayling, balsphemous, and dishoneſt speeche to be found in the writinges of the other side.

7. The ordinarye lyinge and fraudulent dealing of Protestantes: neuer almoſt reportinge the opinions of Catholiques trulye, but fayninge them to say ỹ which they neuer say nor thinke.

8. For that Protestantes esteeme al their Ancestors to be damned, and doe breake their wils and ordinaunces, by conuerting to prophane vses thos reuenews and liuings which they assigned to the seruice of God.

Professio. Catholica M. Seb. Flaschij. impres Colo. 1580.

THE Seconde, is called Sebastianus Flaschius, whoe besides the reasons which the other hath geuen (for I omit them which haue bene touched before) he yealdethe these reasons of his conuersion.

1. For

1. For that he hathe founde the Catholiques to teache quite contrarye, to that which cõmonlye their aduersaryes doe reporte of them.

2. For that he hath found by Luthers bookes that he was moued onlye of enuye to write firſt againſt the Catholyque Churche. Li. de capt. Bab. et li. cõ. Pap.

3. For that he hath found in Luthers writings ſo great diſhoneſtie and ſcurrilitye of ſpeeche, as might ſhame anye harlote to reade, which could not come frõ a man inſpired with the holy Ghoſt. Li. cõt. Pap. et in ſermo. conuiualib.

4. For that the Proteſtantes doe reiect eaſily any booke or peece of Scripture which maketh againſt them, and that which they cannot denye, he hathe proued that they corrupte it, and that they eſteeme noe more of Councels and Fathers then of the Turkes Alcoran.

5. For that he hath found by reading of ancient hiſtories and Fathers of the primatiue Church, that the moſt of all their newe opinions, are ould hereſies condemned expreſſely and by name, in the heretikes of the primatiue Church. Vide Sand. de viſib. mõ cap. 57.

6. For that he hathe founde Luther to hould manye manifeſt contrarieties in his woꝛkes.

Fabius de ātilogijs. Lut

7. For that Luther ſeemeth to haue beleued in nothing, not being aſhamed to ſaye that he had moꝛe confidence in his Katherin Boꝛe, and in his Philipe, then in Chꝛiſt.

Serm. conuiu. et tit. de prophet. et. tit. de oper. Dei.

8. For that he hath found them by experience, to be parſhall and to eraggerate euerye litle thing that they can find amiſſe in the liues of Catholiques, althoughe amongeſt them ſelues they liue moſt viciouſlye, eſpecialye in the ſinne of the fleſhe. Foꝛ albeit they haue wiues of their owne, yet doe they in Germanie (accoꝛding to Luthers doctrine) vſe their maydes at their pleaſure, and moꝛe then this, the miniſters vſe commutation of wiues amongeſt them ſelues, and a pꝛeacher of no ſmal account would nedes enfoꝛce this man to change wiues with him. And many other ſuch thinges whiche he pꝛoued amongeſt them, he ſaythe, that verye ſhame letted him to repoꝛte them.

Ser. de matrimo.

FINIS.